

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY.

PENITENTIAL REFLECTIONS.

A HYMN L. M.

A helpless, lifeless sinner Lord,
Who would rely on thy good word,
Presumes to come with broken heart,
To ask for what thou canst impart:—

I need that love and grace divine;
Which shone on Jesus' life sublime;
And which he never ceas'd to show
In every action here below.

Oh! pity me, thou gracious God;
Nor let the anger of thy nod
Consign me to that wretched place,
Where devils dread to see thy face!

O, let me never, never see,
That place where I must shortly be,
If thou art not by pity moved,
To pardon all those sins I've loved!

I, O my God! thy mercy plead—
Did not my Lord, my Saviour bleed?
Oh yes, he died; he died for me;
He promised too, to set me free.

If I will come he says I may,
And wash my sins and guilt away!—
Good Lord, I would, but cannot come,
Except thou help—Thy will be done.

—A Wilmingtonian.

From the Missionary Register for May.
THE JEWS.

MR. WOLFF.

This person is thus spoken of by a committee of the Church Missionary Society. General view of Mr. Wolff's proceedings.

The Committee make the following statements on this subject:—

It will be remembered that Mr. Wolff, who had been sent out under the direction of one or two benevolent individuals in this country, as a Missionary to his brethren in the East, was stated, in the last Report, to be proceeding on his way from Cairo to Jerusalem. Reference was also made to the favourable testimonies which had been transmitted respecting him from various quarters; and to the encouraging reception which he had met with from his countrymen, in the different places at which he had touched on his way to Egypt. During his temporary residence in that country, he very frequently had long and amicable discussions with learned Jews from various parts of the world, who came in large bodies to his room, treated him with the greatest kindness, and even with respect, and willingly received from him the New Testament and other Christian Publications. On his departure from Cairo, he carried with him recommendations from the Jews who had resorted to him there, to some of the chief Rabbies at Jerusalem; who, on his arrival, seemed to vie with their brethren in Egypt, in demonstrations of cordiality and good will towards him.

Mr. Wolff went from Jerusalem to Antioch and Aleppo, where, to use his own words, several Jews "seriously confessed, openly confessed, that the truth of the Gospel cannot be denied." He adds, "The Austrian, Danish, Russian, and Prussian Consuls-General, who are Jews, visited me often, as did several hundred of the most learned Jews of Aleppo: so that it was necessary to place a guard at the entrance of the house to keep them in order; for Mussulmans, desirous to hear my arguments with the Jews, accompanied them."

Mr. Wolff had quitted Aleppo and Antioch only a day or two before that tremendous earthquake, "by which," as he says, "all the towns, villages and cities, 20 leagues around Aleppo, were utterly destroyed; and very many thousands of our fellow creatures lost their lives." He himself most providentially escaped the wide wasting destruction, by sleeping in the fields, near Latakia. Thence he proceeded to Alexandria, and thence to Malta, intending to return to this country; but on his arrival at that island, finding it to be the wish of his friends in England that he should repeat his visit to Jerusalem, he sailed thither on the 3d of January last, in company with two American Missionaries destined to the same spot: where to use his own expression, "we shall see more exactly the result, which the reading of the Gospel, and my conversing with these

poor sheep of Israel, might have produced through God's grace."

Very satisfactory testimonies to Mr. Wolff's spirit and proceedings have reached your Committee from Malta, and from other places in the Levant which he has visited. Having had, for a considerable time past, full proof of his constancy and qualifications as Missionary to his brethren, your Committee could no longer doubt the propriety of taking upon themselves to pay a large portion of his expenses; the remainder of which has been defrayed by the kind friends, under whose direction he first went forth.

From an Address delivered by him at Malta, on his return thither from Palestine, we shall extract such particulars as are most interesting in relation to the state of the Jews in the Mediterranean.

State of the Jews at Alexandria.

I left this island, August 25th, 1821, and arrived at Alexandria, 5th of September. I visited the burial ground of the Jews: where I ascertained, from the inscriptions, that there must have been very many Jews at Alexandria 900 years ago; and, among them, great and learned men. There are now perhaps 250 families residing there; a few of them well acquainted with the Law. These few well informed persons did not only receive from me, with the greatest readiness, the New Testament and Tracts, but even desired them with the greatest eagerness: and two Jews called on me, on my second arrival in Alexandria, as I returned from Jerusalem, and desired New Testaments and Bibles: and both of them expressed their high veneration for the Christian religion, as it is believed by Protestants.

You will allow me to mention some observations, which I heard made by the Jews at Alexandria, by which you may easily perceive what the obstacles are, in the way of the conversion of that interesting nation. I dined one Sabbath-day, with a whole party of Alexandrian Jews. One of them desired to learn from me the reasons why the English have translated the New Testament into the holy language of the Jews. I replied, "The English Christians are anxious to make the Jews acquainted with the doctrines of Christianity; and many Jews have read it; and have either been convinced of the truth of Christianity, or have published their objections against it. They asked me whether those Jews, who have stated their objections against the New Testament, had not been punished by the English: and they were surprised to learn, that the English Christians have not only been very far from punishing those Jews who have candidly stated their difficulties, but that they were even rejoiced to observe an inquiring spirit among the Jews. They told me that no Jew throughout Egypt would even dare to state to a Mahomedan his objections against the Koran. I had here then a good opportunity of making those Jews acquainted with the true spirit of Christianity; which consists in meekness, patience, forbearance, long-suffering, gentleness and kindness; and which teaches us, when we are reviled, not to revile again. They became anxious to read the New Testament. I had thus the pleasure and satisfaction of distributing four New Testaments among those very Jews with whom I dined.

There was then at Alexandria an old Rabbi, 70 years of age, born in Poland, and residing at Jerusalem. He called on me as soon as he had heard that I had some knowledge of the Hebrew language, and that I came on purpose to converse with Jews. He had with him his Hebrew Bible. When I asked him whether he had heard of Moritz, the Missionary in Poland, he replied that Moritz tries to prove to the Jews in Poland, that the Messiah is already come: and said that the Jews at Jerusalem received not long ago, a parcel of New Testaments and Tracts, sent to them by a German from Acre; and that they were informed that a Jew converted to Christianity, intended to go to Jerusalem to converse with the Jews on Christian topics. He observed then, what is very remarkable, "We Jews have been scattered more than seventeen hundred years among all the nations, persecuted

and despised, and our Holy city destroyed; and seventeen hundred years are past, in which it has been the continual effort of the Gentiles, by SHEDDING AND SUCKING OUT OUR BLOOD, to persuade us that Jesus of Nazareth was the Messiah; and seventeen hundred years are past and we firmly DISBELIEVE it. It is true, that Jesus of Nazareth performed miracles; it cannot be denied; but we know what Moses said, *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams. And that prophet, or that dreamer of dreams shall be put to death, because he has spoken to turn you away from the Lord your God: I replied to him, that that imitation of Moses, cannot possibly be applied to our Lord Jesus Christ; for He was not only far from turning us away from the Lord our God, but He even taught us to address ourselves to him in every need: He taught us to pray, *Our Father which art in Heaven, hallowed be Thy name; Thy kingdom come. And he taught us, There is one God, and there is none other but He.* This venerable old Jew called on me repeatedly; and received of me, with the greatest readiness, a New Testament and Tracts.*

But I must state to you another objection of a learned Jew at Alexandria. He said, "If you would consider the state of the several denominations of Christians in this country, who murder one another before the altar, while Jews and Mahomedans live together in perfect peace, you would not try to join Jews to their communion." I replied, that I only wish to make Jews acquainted with the excellency of our Saviour's doctrine in order that the Jews may become a light to lighten the Gentiles. This Jew, however, speaks with high regard of the character of our Lord, and of the excellency of the moral doctrine contained in the Gospel. He was already in possession of the New Testament, which he had bought of the late Missionary Burekhardt, and for whom he sold thirty other copies to Jews. I made him a present of Grotius' Treatise on the Truth of the Christian Religion, which he promised to read with attention.

By the objections of these Jews we see clearly what the obstacles are with which we meet in the conversion of the Jews. It is, I may venture to say, not their unwillingness to enquire into the truth of Christianity; but, first the condition in which they are—obliged to suffer the tyranny of Mahomedans, where they dare not, at the risk of their lives, communicate their doubts against Islamism. Secondly, the unwise methods often taken, either by superstitious or nominal Christians, to convert them to Christianity, as that old Rabbi said, "by having shed our blood;" and alas! is not this a fact? How much Jewish blood has been shed in Spain and Portugal! and at Rome, they are compelled to hear, every Good Friday, a Sermon; and the Missionary house for the conversion of the Jews themselves, by the express order of Pope Paul, and that order has been sanctioned and confirmed by all the succeeding Popes. The third stumbling block is the disunion, which exists among Christians themselves. *Cast ye up, cast ye up—prepare the way—take up the stumbling blocks out of the way of my people.* State to them clearly the truth; and promote, with all your power, the proclamations, the invitations, and promises of the Gospel; and shew to them the evidence of your religion, by love and holiness, and communion with God, and songs of praise and thanksgiving.

I had, however, at Alexandria, the satisfaction of being visited by aged Jews, who came, not with the intent of arguing, but, as they expressed themselves, to hear from me "words of peace." There came Jews to me, who were already in possession of the New Testament, and were acquainted and delighted with the contents of it. They received me most kindly when I entered their Synagogues, and even gave me permission to read aloud to them in their Law. They complained to me of the

decline of learning among the Jews of Alexandria; of which the plague, which prevents them from sending their children to school, is one of their chief reasons.

I had likewise the satisfaction of observing a great eagerness among Gentiles, as well Catholics as Greeks, to receive the word of God, and other publications which prove the doctrines of Christianity, with which I was able to furnish them; and for which I must here express publicly my Christian thanks and obligation to the Malta Bible Society, who kindly supplied me with them before my departure to the Levant. It is true, the Catholics made at first, some objections, supposing that we gave them translations according to the English translation; this objection, however, ceased, as I proved to the Levantine Catholics, that the Arabic translation was exactly the same which was published by the Propaganda at Rome; and to the Italians, that the Italian Translation is that of the Archbishop Martini, which received the approbation of Pope Pius VI. and both translations are from the Latin Vulgate, sanctioned by the Council of Trent.

State of the Jews at Cairo.

At Cairo, there are two sects of Jews. The first and most numerous are the Talmudists, who take for their guide, not only the Old Testament, but likewise the Talmud, a compilation by the Rabbies about the time of Christ. The second sect of Jews at Cairo are the Caraites, who admit only the authority of the Old Testament, and reject entirely the Talmudical traditions.

I waited first on the Rabbies and chiefs of the Talmudist Jews, and met with the kindest reception imaginable. They have ten Synagogues at Cairo. These I visited at their request, when they were all assembled to celebrate their Rosh Hashana at the beginning of the year, when they sound the trumpets, after that, the whole congregation, shedding abundance of tears exclaimed, *Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance.* I could not help saying, "Oh that thou, Lord, mayest shower down upon thy people the power of thy grace, that they may really hear the trumpet of salvation—that they may worship thee in the holy mount of Jerusalem—that they may acknowledge that thou, Jesus of Nazareth, art the same yesterday, and to day and for ever, on whose thigh and vesture is the name written, 'King of kings and Lord of Lords!'"

I had frequent conversations with the Jews on the subject of Christianity. More than fifty Jews at once called on me in the British Consulate, and read for several hours in the Gospel. One, whom I knew at Alexandria, said to his brethren, "We must argue with this gentleman, and hear his reasons; and if he is right, we are obliged to acknowledge it." A young Jew to whom I had given a New Testament, told me that he had spent the whole night in reading it, and was able to tell me the contents of a great part of it: he told me that he intends to embrace Christianity, and travel about, and converse with other Jews on Christian topics; and that his relations, who reside in England, have already acknowledged the truths of Christianity, and are baptized: whether he was sincere or not, this only the Lord knows, who searches the hearts and reins. I distributed at Cairo above 100 Hebrew New Testaments, and several hundred Tracts, and had daily conversations with the Jews. Even in their several assemblies, they discussed among themselves the subjects about which I had conversed with them; and I had the satisfaction to observe that a Jewish father read the Gospel to his son. And shall we suppose that this inquiry into the truth of the Gospel will be in vain? Certainly not! For thus saith the Lord, *As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.* One look of the Lord made Peter weep—

and one look of the Lord may make Israel to mourn, and enable them to answer him thrice, *Lord thou knowest that we love thee.*

In the Consul's House at Cairo, I expounded the Word of God, every Sunday, to Catholic Protestants, two Protestants, two Renegades, and one Jew. They all kneeled down, and said, "Amen," when I addressed myself to our Lord Jesus Christ, and they besought him to bring back the lost sheep, and to receive kindly the prodigal son. Some disciples of the modern Philosophy advised me, however, to preach the Gospel only to learned men. I told them it was my duty to communicate the glad tidings of peace, even to babes.

To be continued.

CEYLON MISSION

Communicated for the Boston Recorder.

Extract from a private letter written by Mr. WOODWARD, Missionary in Ceylon; recently received.

"I think since I last wrote, one if not two have become hopeful converts; certainly one. The case is worth a narration. Many months since (perhaps 18) a person named Sudyen in this village, being guilty of a crime, was sentenced to three years confinement in chains in Jaffna prison. When in prison a New Testament was sent him from Batticotta, to keep by him in prison &c. Some months passed, and a certain man named Katan, living in Manepy was arrested in consequence of a groundless complaint brought against him—was sent to prison to await his trial. He was lodged in the same room with Sudyen. Soon after his imprisonment he discovered the New Testament, (never saw one before) and read from day to day with an increasing desire to know its contents. He soon began to love it because he was persuaded it was true. Other prisoners would on each day seat themselves on the floor to hear Sudyen read some Tamil songs; but Katan declined uniting with them, and turned to that "good book." The time arrived and he was to be separated from that good book, for he was to be released from prison. When leaving prison he coveted the book—thought there might be none other in the country. At any rate (having heard in prison that there were men who came to this country to make known such glad tidings) he was determined he should go to the missionaries, and be more fully instructed. Not knowing the character of missionaries, he dared not go to the house of one, without he had some business, "for," as he said, "if I go and loiter about their houses, they will think I am a thief." Necessity found out an expedient by which he could lawfully appear in the presence of a white man. He took a basket of fruit, with which he went to Manepy mission house and offered it for sale. Having taken or declined the fruit, Brother Spaulding talked with him, and gave him some tracts. Many months passed in which he was a constant hearer—became particularly acquainted with Brother Spaulding and disclosed his whole heart. We believe his case has caused joy in Heaven. Certainly we rejoice—we weep with joy. He is received into the church. He gave up his child to God in baptism. He has a wife who is not unconcerned about her soul. Such are the glorious things we are permitted to see. A poor, ignorant, lost, self-destroyed heathen man brought nigh by the blood of Christ. The Lord is still working amongst us.

"I must tell you of one exercise I have weekly with our boys. I give a subject for 2 or 3 individuals, to examine and to dispute with me on the succeeding week. Not long since I gave this question: "Judging by the ceremonies of the Tamil and Christian religion which bears marks of divinity?" A boy, (Ashbury) conducted the disputation in support of Christianity. He reasoned as follows: (I give you not a translation of his words, but his ideas.) In the Tamil religion there are numberless ceremonies; in the Christian but few. We will take each and compare them. They both pray. To whom? The heathen to a senseless image; the Christian to his Creator. What the manner of their prayer? The heathen address their God as they address men—no humility. The Christian by his posture and tears evinces the feelings of his heart. For what do they pray? The heathen for property, children, &c.; the Christian for food convenient for him, but especially for deliverance from sin, and for holiness in heaven. One prays for body, the other for soul. How do they behave in the place of worship? The Tamil temples are but play-houses, and the vilest characters employed

in performance of ceremonies; but on the walls of the Christian church, and on the countenance of the worshippers is inscribed, "Holiness unto the Lord."

MISSIONARY SPEECHES.

Examples of true Charity.

I may perhaps, be allowed to refer to the formation of a Church Missionary Association lately, in the place where I at present reside, not a dozen miles from town. It so happens, that we have no less than five clergymen resident in the place: but they are so possessed with the notion that the Church Missionary Society has a seasoning of dissent in its composition, that we have not been able to obtain their concurrence in our object; and this has prevented many who plume themselves upon their Churchmanship, from supporting our unexceptionable Church Society. In contrast, however, to this confined and jealous principle, and to display the beauty of a truly enlarged and liberal heart, I relate the circumstance.

One of our kind and zealous ladies, who undertook to canvass the place for subscriptions, called on a pious tradesman in the town who is not a Churchman. On entering she said, "I wait on you, Sir, from the Church Missionary Society lately established here, because I have undertaken to call at every house in my division; but as I believe you are not a Churchman, I cannot presume to calculate upon your subscription: and though we are happy to receive support from any one, I ought not perhaps, to expect it from you; and, therefore, having fulfilled my engagement by calling, I will now cheerfully take my leave." "Stop, Madam," said he. "I cannot suffer you to go away thus. It is true, we have a Missionary Society of our own; but when I consider how long I have lived in this place, and how little comparatively has been done here in a religious point of view until the formation of your Missionary Society, I am truly thankful to God for His goodness; and you shall take the names of my wife and daughter as humble, but cheerful contributors." While he yet spake, "the springs which were in his head"—as John Bunyan says of his Pilgrim while gazing at the Cross—"the springs which were in his head, did send the waters down his cheeks"; and he thus gave evidence of the reality of that Christian Principle which possessed and enlarged his heart. He was a Wesleyan. I shall not however, do justice to my story, or to the Church of England, if I do not mention that the Lady referred to, after receiving the good old man's subscription, said, "Now, Sir, as you have been so kind and liberal toward our Society, you must allow me to give a testimony of my good will toward yours." On which she insisted upon his accepting a present from her own purse, for the Wesleyan Missionary Society.

[John Bacon, Esq.—at the Wesleyan Ann.

REVIVALS OF RELIGION.

We learn from the *New York Observer* that the Rev. Mr. Truair, agent of the Society for promoting the Gospel among Seamen, returned to the city on the 23d ult. having travelled as far as Buffalo, and made collections in twenty-five towns, amounting in all to \$550; besides which he obtained two life subscribers, and twenty dollars towards the fund established for sinking the debt of the Mariner's Church. Mr. Truair brings interesting intelligence of a revival of religion in Augusta, Oneida County. He passed three days here, and preached on the Sabbath, and at several private religious meetings, to solemn and attentive hearers. The number who have obtained hope that they are the subjects of Divine Grace is about a hundred. The revival pervades the whole town, and has extended to one or two towns in the neighborhood.

A letter from a clergyman in Raleigh, North Carolina, to a ministering brother in this city, says:

"I have originated 17 Societies, auxiliary to the State Missionary Society, and raised considerable subscriptions. We have engaged five missionaries. The mission cause is rising, error is falling, the flame is spreading, and Zion is singing. The revival is yet very promising; as great in some places, as it has been, and commencing in new places. Not less than two thousand have been added in all, since the revival began. I have baptized 26 in Raleigh, since I have been preaching here, and I think others are on the way. The Raleigh Association and Mission Board met here on Friday last. I think 2000 persons were present. There was great

solemnity, and much powerful preaching. Baptism was performed on Monday morning, in presence of a large, respectable, and weeping audience."

Chester, New-Hampshire.—There has been a considerable revival in this town. The whole number of the subjects of renewing grace within the last year, is stated at 150.

Jonesborough, E. Tennessee.—Within a short time, nearly forty have joined the Methodist Society in Jonesborough. Twenty seven have been added to a Presbyterian church, 25 miles distant. The Baptist denomination also has shared in the Divine blessing.

Bozrah, Connecticut.—This is a manufacturing village, and it has been blessed with an extensive revival. Forty eight have been admitted into the Congregational Church under the care of the Rev. Mr. Austin, and some others are expected to come forward. About twenty will probably be added to the Baptist Church, under the care of the Rev. Wm. Palmer, and some have joined the Methodist classes.

A letter from Raleigh, N. C. to the Editor of the *Washington Star*, concludes thus—"This much have I witnessed in North Carolina, and parts of Virginia which lie contiguous! Permit me, now, to turn to my travels in the latter state, where, notwithstanding their apparent anxiety to hear the gospel, they are almost destitute of preaching in many places; the places I advert to are Mecklenburg, Brunswick, Dinwiddie, Sussex, and Greenville, where preaching is seldom heard, perhaps not more than four or five times in each year. When I hear their anxious solicitations for more preaching, and see their flowing tears, when taking leave of those servants of God who visit them, it truly affects me, and I am ready to think, travelling preachers are wrong, to go one after another through the revivals, and never turn their attention to such places.

The Lord hath signally visited North Carolina for three or four years, in places, and I think the time is at hand when he will build up Zion in Virginia.

DAY OF GRACE.

It was day in Jerusalem in Christ's time; at Ephesus in St. John's time; at Corinth, Philippi, &c. in St. Paul's time; at Crete in Titus' time; at Alexandria in St. Mark's time; at Smyrna in Polycarp's time; at Pergamos in Antipas' time; at Antioch in Eudorus and Ignatius' time; at Constantinople in St. Augustine's time, &c.—It is now night with most of them, and yet day with us. Jerusalem had a day, and every city, every nation, every church, every congregation, every man, hath a day of grace if he have grace to improve it. he hath an accepted time if he do but accept of it, and may find God if he seek him in time. But if he let the Sun of Righteousness go down, and does not work out his salvation while it is called to-day, he must look for nothing but perpetual darkness when time shall be no more.

Edinburg Christian Monitor.

NECESSITY OF DIVINE INFLUENCES.

Our Saviour has declared, *Without me ye can do nothing*—without my presence exhibited and experienced in the operations of my Spirit. We may trace this in the support which this Society has received. What can have conquered the natural selfishness of the human heart in the lower classes of society, whose contributions constitute a considerable part of our funds?—what can have enabled them gladly to forego the gratifications, in which their equals were indulging, and which were within their own power?—what can have induced them to spare out of their savings for charity? What can have produced this change, but the work of the Holy Spirit, causing their hearts to abound in love!

And if we look at the next important point, we may well ask what it is that alone can give us suitable and successful Missionaries? what can excite the Missionary Candidate to sacrifice home and friends and comforts for the sake of Christ?—what can sustain the Missionary Labourer in all his trials, his risks, and his discouragements; perhaps far more than he could have ever supposed?—what can guide him in every difficulty?—what can keep him from sinful declension, and enable him to exhibit the high and holy simplicity of the Christian life?—what can carry him through these abundant trials, but the influence of the Holy Spirit in his heart, causing them all to seem as nothing if he may but win souls to Christ, and thus promote the Redeemer's glory.

But there is a third point of great importance. The funds may be ample—the Missionaries may be all suitable for their work, and worthy of their distinguished honor; but can these Funds, or these Missionaries do ought of themselves toward the conversion of a single soul? What is it, that alone can shake or overturn one barrier among those mountains of prejudice and sin, which oppose the entrance of Divine Truth into the soul of every single heathen?—what can bring one thought of that soul to the obedience of Christ?—what can change the life of one single heathen from unholy to holy?—what power can destroy the dominion of Satan in thousands of souls, among a people so long his willing slaves?—what but the operation of the Holy Spirit, rendering effectual the efforts of his feeble servants and out of their weakness ordaining strength!

Since then, this Divine Agent, alone can enable us to attain any branch of our object, and since we have the strongest reason to believe that the presence of that Divine Agent has been with us and will still be with us how great is the demand on us for all praise for the past and hope for the future; and above all, for increasing fervent prayer! Were our prayers, indeed, my Christian Friends, but in some due proportion to the contributions of the supporters of our Society—in number and weight, and genuineness and value—then might we look for a ten fold blessing to attend us, and a ten fold measure of success to be brought before us at each returning Anniversary; then might we expect to hear that each moral desert, in which we now see but an Oasis scattered here and there, would become verdant as the garden of the Lord, and every wilderness a fruitful field. This we shall assuredly see, if we faint not in our labours—if we faint not in our sacrifices—if we faint not in our expectations—but, above all, if we faint not in our prayers.

[Bishop of Gloucester, at the Church Miss. Ann.

DEAF AND DUMB.

Specimens of Composition from Pupils in the Deaf and Dumb Asylum at Hartford. From the 7th Annual Report.

DESCRIPTION OF AN EAGLE.

By a Young Man 18 years of age.

An eagle is the largest, the strongest and the noblest of all birds, which, I think are obliged to obey their king. It is nearly as large as a sheep; its length is three feet; the extent of its wings, above four feet; its legs short; and its bill, three inches. Its talons are so exceedingly strong and nervous, that they can catch small animals and children easily, and carry them away. It sometimes destroys them, and then drinks the blood from their bodies, and eats their flesh voraciously. Its wings are very large and favorable; and the body of this enormous bird, clothed with rough and thick feathers. I do not know its colour; and its eyes are acutely sharp and brilliant; and I am told that they sometimes continue to look at the sun for some hours. The eagles and other inferior birds, in general, live in the vicinity of mountainous parts, and are numerous and kind towards each other. It is said that these eagles abound in the southern parts of the world; and are different from those in the northern parts in activity and strength. I am told that one can live one hundred years.

DESCRIPTION OF A PARROT.

By a Young Lady 18 years of age.

A parrot is a winged pretty creature, is remarkable for its faculty of copying the man voice. It is called to be an artificial imitator. It is not a very large animal, which has many fine and beautiful feathers. It has two wings and does not fly often, but sometimes. It has bright and black eyes, a grey, crooked and small beak, and two slender legs. It has each claw of three fingers whose nails are pointed and sharp. It can stand on the stick of a cage by means of its claws holding it. It uses to live in a cage and it can eat some food well. It is very tame to its friends when it is well acquainted with them, but it is not tame to strangers. It loves a friend who is often very kind towards it. It sometimes is angry at some persons who hurt it. The parrot repeats to a person a name or word which the persons talk and it sometimes amuses some persons. It is an artificial imitator alone of all birds. I think it is not pleasant for a person to hear the parrot which speaks artificially and roughly.

WRITING PAPER,

Suitable for stores and schools, cheap.

A CALL FOR CHARITY.

The Borough Council of this town received a few days since a copy of the following circular, with an earnest request to grant some relief in the premises. It being a doubtful case whether the Council can act in the business, we hope, should they decline, that the citizens will take it up in a Town meeting, and grant that relief which the coming season so loudly calls for, without delay—

CIRCULAR.

The undersigned, committees appointed by the towns of *Wiscasset* and *Alna* to address the charitable and humane in behalf of the unfortunate, have the honor to communicate to you a Circular to be laid before the citizens of your place for their consideration.

It has pleased the Almighty to visit us with a calamity unparalleled in a new settled country, except in some few solitary instances amid the horrors of war—a visitation, which calls for the sympathies of a generous public, and which we trust will not pass by, without awakening a deep interest for the unhappy sufferer, and exciting the stranger to bestow out of his abundance, some relief.

On Thursday last, between the hours of three and four, a tremendous wind arose from the north-west, and enveloped our towns in dust and smoke: scarcely had we time to pause, when the alarm of fire reached us from the woods, and we found our settlements threatened with immediate conflagration.—The inhabitants instantly hastened to the scene of danger, where the houses and buildings of our fellow-citizens were reported to be in flames. They arrived too late to save them; the whole country appeared to be on fire—it spread with such rapidity, that every log, tree, fence, barn and house, not successively, but as it were at the same moment, were wrapped in a blaze. Farmers, who were at work in their fields, and saw the flame descending from the hills, fled from before it: but ere they could afford any protection to their habitations, they were consumed. They could save nothing—all their furniture, provisions, hay and grain were reduced to ashes; and even the very fields of growing corn were in many instances destroyed by the combustible matter around them. We owe the deepest gratitude to Divine Providence, that but one human being, where such numbers of women and children were in imminent danger, perished in the fire! Many animals were burnt to death; others escaped with their limbs scorched or mutilated—many oxen, cows, sheep and swine were lost and many rendered useless to the owners, have been since killed from motives of compassion, to put an end to their sufferings.

It is not our province to dwell on a description of the gloomy scene we beheld, though a picture, however awful, could not exceed the reality, as seen and felt by eye witnesses. It is sufficient to relate the simple facts to the public; while we lament the imprudence of kindling fires in the woods, after so long a draught, and at a season when almost every object is combustible and exposed to danger.

The losses our towns have sustained by the devastations of orchards, fences, wood and timber are incalculable, and beyond any hope of remedy. But the sufferings of private individuals, driven from house and home, deprived of all their hay, grain, stock, furniture and apparel, and indeed of every comfort, are in some degree within the power of humanity to relieve. So many of our most industrious citizens, thus desolated and penniless, and with large families and little children, swept suddenly from every possession and thrown on public charity, crowding the habitations of kindness for a temporary shelter, and now dependent on casualty for support, is to us a most melancholy spectacle—particularly as the winter approaches, and most of them, unless provided for by timely assistance, will not know where to lay their heads. For these we implore relief—for these we appeal to strangers, for we have not ourselves, the ability to support, nor the power to cheer them in this desolate hour.

From this gloomy survey of wretchedness and desolation, our towns have called a meeting without delay, and appointed a committee to address you in behalf of the sufferers. We have subjoined, in a note, a brief statement, but made with all the accuracy the short space of time would allow, of the losses sustained, and the numbers afflicted.

Wiscasset, Sep. 9, 1823.

[Signed by the committees of *Wiscasset* and *Alna*.]

The following statement has been hand-

ed in by committees appointed by the towns of *Wiscasset* and *Alna*, for the purpose of ascertaining the amount of loss in those towns.

IN WISCASSET.

Number of suffering inhabitants,	200
Dwelling-houses burnt,	22
Barns,	24
Tannery, consisting of buildings,	3
School-houses,	2
One grist and one saw mill,	2
Head of stock,	2
Value of property destroyed, estimated at	\$50,630

IN ALNA.

Number of suffering inhabitants,	400
Dwelling-houses burnt,	10
Barns,	15
School-house,	1
Head of stock,	130
Value of property destroyed, estimated at	\$22,000

[Since the above return was made, we have understood the above estimate was much too low, and that there were other losses not taken into consideration.]

N. B.—Any donations made for the relief of the sufferers, may be forwarded to the Selectmen of *Wiscasset*, or either of the committee of *Alna*.

METHODISTS.

It appears by the minutes of the Methodist Episcopal Church (in America) for the year 1823, that there have been 182 new preachers admitted on trial—98 admitted in full connection—187 deacons—59 ordained elders—44 located—37 supernumeraries—59 worn out preachers: and it also appears that America is divided into 12 conferences, and these conferences into 72 districts, with a presiding Elder in each. In the recapitulation, the whole number of members in each conference stands as follows.

	Whites.	Col'd.	Total.
Ohio Conference	35192	179	26272
Kentucky do	21223	2937	24165
Missouri do	10458	294	10750
Tennessee do	18665	2501	21166
Mississippi do	6963	1361	8324
South Caroli. do	24121	13895	37016
Virginia do	19931	5962	25893
Baltimore do	29321	9102	38423
Philadelphia do	26648	7709	34357
New York do	26946	541	27487
New England do	20699	227	21826
Genessee do	27448	240	27688

Total 267918 44922 312840

Increase this year 14908.

Travelling preachers 1226.

PROTESTANT MISSIONS TO THE HEATHEN.

The following table shows at one view the various societies of Protestants engaged in supporting missions to the Heathen. The first column gives the name of the society; the second, the country in which it is instituted; the third, the year in which it commenced operations; and the fourth, the number of missionaries and teachers in its employ, stated generally for 1819.

Name of Society.	Country.	Yr. Mis.
Christian Knowl Soc.	England	1701 8
Danish Mis. College,	Denmark,	1715 2
United Brethren,	Germany,	1732 85
Methodist Mis. Soc.	England,	1786 65
Baptist Mis. Soc.	England,	1792 72
London Mis. Soc.	England,	1795 84
Scotch Mis. Soc.	Scotland,	1796 12
Church Mis. Soc.	England,	1800 74
Ame Board of For Mis.	U. States,	1810 31
Bap Board of For Mis.	U States,	1814 3
United For. Mis. Soc.	U States,	1817 3

Total, 440

Conversion of a Jewish Family.—Mr. Isaac Da Costa, (who is known as an author) his wife, and cousin Dr. Abraham Cappadoce, having embraced the Christian faith, were publicly baptized in the Dutch Reformed church, by the Rev. Mr. Egeling, of Leyden, on the 30th October last. Mr. Da Costa and his family belonged to the Portuguese Jews' congregation. From his earliest infancy he had impressions of the necessity of religion; but sometimes in doubt respecting the very fundamentals of all religion, in utter uncertainty about even the Mosaic dispensation. He, however, on examination, became convinced of the truth of the Old Testament as a divine revelation. Being designed for the law, he went to the University of Leyden, where his cousin, Abraham Cappadoce, was also a student in medicine. Here they both became convinced of the doctrines of original sin long before they had any idea of embracing Christianity. They resolved about three years ago, to live strictly as Jews,

even to the most minute particulars of wearing the beard. Finding there was still something wanting, they commenced an inquiry into the nature and design of the Christian dispensation; and soon began to see and feel that this was the only religion which would give them consolation. They accordingly, renounced Judaism and embraced Christianity.

The Secretary of the Missionary Society at Elberfeld, writes, that a Jewish Rabbini has embraced Christianity and has been publicly baptized. No temporal advantages led him to this change, but a strong conviction of the folly of the tradition of the Talmud, and a powerful persuasion that Jesus of Nazareth is the promised Messiah. Another Jew a merchant's clerk had been also baptized.

HAYTI.

The Baltimore Morning Chronicle in copying an article from one of the late Haytian Gazettes, respecting the new regulation, in that country, of weights and measures, and adopting our currency, in fixing the value of imported goods, subjoins the following remarks on the genius and character of the Haytiens, which are alike candid and ingenious, as well as true.

The above extract furnishes tidings consoling to the heart of philanthropy. The noble citizens of that Island feel the conscious dignity of freemen; they have their academies, their universities, their temples, dedicated to the service of the living God. They have their Presidents, their professors in the highest branches of learning, by whom lectures are delivered and diplomas conferred. This may be called a new era in the science of civilization—Wherever freedom smiles, all the blessings of law, civilization and humanity bloom, science plumes her eagle wings for flight, and religion flings open the dazzling gates of immortal glory.—And yet Americans have been told that the attempt is vain to establish a colony of blacks in the land of their ancestors—that their minds are incapable of civilization—that the blaze of science may beam, but there is no intellectual vision to be cheered and brightened by these rays of sacred light. We have been told all this, notwithstanding there is, almost within sight of our own shores, an island inhabited by sable forms, whose minds are illuminated by this life adorning light.—St. Domingo is a silent, but an eloquent and expressive satire on all such speculations. The descendants of slaves whose backs were familiar to the scourge, have followed American example—they have abolished a monarchy, and they have established a republic.—We understand that they celebrate their day of independence as we do accompanied with the same demonstrations of joy and national mirth.—Nor should their diplomatic correspondence with foreign nations, a thing on which Americans so justly pride themselves be overlooked; it would do honor to the proudest monarchy in Europe. The state papers of the republic of Hayti are remarkable for a plain, majestic, nervous simplicity and force of expression, worthy, we will even add, of imitation by European Potentates. We behold here no cumbersome phraseology, no laboured obscurity of expression—the state paper comes home direct to the point, with all that conscious boldness that honesty always inspires. We look upon it as a reproach to our republic, that we have not yet openly and manfully acknowledged the independence of St. Domingo. We might in all probability, by doing an act of common justice, procure to ourselves important commercial advantages, and feel a peculiar, and we trust an honorable jealousy that no European Potentate should rob us of the glory, the honest pride of being the first to acknowledge this new government.

EFFECTS OF THE BIBLE SOCIETY IN FOREIGN PARTS.

It is nine years since I had the pleasure to attend the Anniversary of this Society; and during that period, it has fallen to my lot, as a Representative of this Institution, to travel through great part of Europe and some parts of Western Asia; and to see the banners of this Society raised in many of the capitals of the continental kingdoms, on the shores of the Black Sea, on some of the fairest isles of Greece, and in the centre of Athens itself—a city which cannot be mentioned, without exciting in the mind of every classical scholar, and of every man that venerates the great Apostle, the most pleasing and interesting sensations.

Among the principal nations of Europe, where the operations of the Bible Society

during the last twelve years have been so extensive and useful, they have drawn forth, from almost every Protestant government, declarations of the most unequivocal kind in favour of the truths of the Gospel of our blessed Lord. These have been contained in their Edicts in furtherance of Bible Societies; and in the Addresses of Princes, Ministers of State, and Nobles at assemblies of this kind. In many of the habitations of the great on the Continent, where the impure and impious doctrines of Voltaire and his associates had gained a strong ascendancy, we now hear the pure principles of our blessed Saviour, and the sublime doctrines of St. Paul freely advocated.

A second result of the efforts of Bible Institutions among the principal nations of Europe, is the increase of attendance at the churches, and an augmented regard for divine ordinances.

A third result is, far more general introduction of the Holy Scriptures into the Schools of both Protestants and Catholics; and the great anxiety manifested by parents to have the minds of their children imbued with the doctrines of the Sacred Oracles.

A fourth instance is, that, in many of the Universities of Europe, where alas, Infidelity has prevailed to an incredible extent, we now find many able Professors, men no less distinguished for talent and learning than for their genuine piety, occupying the Chairs of Theology in those Universities.

The last instance which I shall mention of the good effects produced, is the increased demand for the Sacred Writings among all classes, but especially among the lower orders; for, notwithstanding the many hundred thousand copies which have been disseminated, and the exertions made to print according to the demand, yet, as the copies are circulated, the demand increases, and it is impossible to say to what extent it will still increase.

These effects of the labours of Biblical institutions abroad, taken collectively, have given a powerful check to the spread of Infidelity; and have produced a strong re-action in favour of pure Christian principles, among all classes.

I shall not enter on the particulars respecting the operations of the Bible Society in Russia; but I cannot sit down without completing the threefold testimony to the glorious achievements of that institution; and expressing my sincere desire, that the Society in Petersburg and its two hundred Auxiliaries, may long continue to scatter the seed of righteousness and peace among the numerous nations and tribes of that Empire.

The operations of this Society in non-Protestant countries have not been without beneficial effects. Here also, we have much to inspire us with a desire to pursue our course with alacrity. When I call to remembrance my travels in Greece and Turkey, and the scenes which came under my observation in those countries, I have often been pained to the heart at hearing of the slaughter and bloodshed—the shakings of the earth, and devastations by fire, which have since visited those unhappy regions; but amidst these awful scenes of cruelty and judgment, there is one circumstance which has afforded consolation and hope: and it is this—that through the instrumentality of this Society, upwards of 20,000 copies of the New Testament, in modern Greek, had been circulated among the Greeks, before these physical and civil convulsions began. Could we now look into the huts of the valleys and caves of the mountains of Greece, Asia Minor, and Syria, we should behold the widows, the fatherless, the friendless, the formerly-free, now reduced to slavery, deriving support and consolation, and I trust also, good hope, through grace, from those Sacred volumes which you have put into their hands.

It is not, however, merely to operate against Infidelity and Superstition in Christendom, but against Idolatry and vice of every name and of every clime under heaven, that this Society has been raised up by the arm of the Almighty, at one of the most eventful periods of the Christian church, and of the history of mankind: and I cherish the hope, that the conductors of this institution will feel themselves from year to year, inspired with fresh ardour in the glorious career—will ever keep in view the full extent of their sacred obligations—and will never cease, until all the nations of the earth are sown with the incorruptible seed of the Word of God—for the period in which we live is not the harvest of mankind: it is only the spiritual seed-time of all nations: but the glorious—the longed-for consummation is fast

approaching, when those who sow, and those who reap, shall rejoice together.
[Speech of the Rev Dr Pinkerton—at the Bible Society Anniversary.]

VINDICATION OF MRS. JUDSON.

The committee appointed by the Boston Baptist Association, at Salem, Sep. 18th, 1823, to take into consideration the reports which have been circulated concerning the extravagance of Mrs. Judson's dress, and to publish the result of their inquiries, beg leave to make the following statements:

In a newspaper published in this city on the 25th of July last, the following communication appeared, and has been transcribed into other papers:

"Mrs. Judson, the wife of A. Judson, a famous missionary in the East Indies, sailed from Boston a short time since, where she had been, to visit her friends, and collect money from the pious and charitable, to aid her in distributing the bread of life to the poor heathen of Asia. A lady, who was in habits of familiar intercourse with Mrs. Judson, and to whom application was made for charity, in her behalf, informs us, that the *visiting dress* of this *self-denying* female missionary could not be valued at less than *twelve hundred dollars*!! The reader may be startled at the mention of such an enormous amount laid out in a *single dress*, to decorate the person of one whose affections are professedly set on heavenly things, and despising the vain and gaudy allurements of the world; it appeared to us incredible till we heard from the lady some of the details. The Cashmere shawl was valued at \$600; the Leghorn flat at 150, lace trimming on the gown \$150, &c.; jewelry would soon make up the sum, leaving *necessary* articles of clothing out of the question. We hope the next edition of the missionary arithmetic will inform us how many infants were robbed of their innocent, if not necessary, playthings, how many widows had denied themselves the use of sugar in tea and butter on bread, how many poor debtors had robbed their creditors and laboured without stockings and shoes, to furnish out this modern representative of the mystical Babylon."

The personal friends of Mrs. Judson read this communication with surprise and sorrow mingled with feelings of just indignation. They knew that a difference of opinion existed as to the reasonableness and utility of Foreign Missions, but they did not expect, that the character of a female, who was labouring under the pressure of bodily indisposition, would be unnecessarily assailed.

The account of her *visiting dress* was so far from being correct, that those who had been in her society most frequently, concluded, that no one friendly to Missions would give credit to the representation. But in this they have been disappointed. Persons who never saw Mrs. Judson, and not finding this account contradicted, have supposed it was true. It was a knowledge of this fact which led to the appointment of the aforesaid Committee by the Boston Baptist Association.

Soon after the publication of the above statement, Mr. E. Lincoln waited on the Editor and requested to be introduced to the lady who was "in habits of familiar intercourse with Mrs. Judson, and to whom application was made for charity in her behalf; and who had informed him, that the *visiting dress* of this *self-denying* female missionary could not be valued at less than *twelve hundred dollars*." The editor introduced him to the gentleman who authorized the communication. This gentleman referred him to his mother, as the lady alluded to in the abovenamed newspaper. Mr. Lincoln therefore called on her, and was surprised to learn, that this lady, "in habits of familiar intercourse with Mrs. Judson," had never seen her; that she had never been applied to for charity in her behalf; and had no personal knowledge respecting any item in the communication. She stated to Mr. Lincoln that she had received her information from another lady, whom she named. — Mr. Lincoln then sought an interview with this person, who it was said had boarded in the same house with Mrs. Judson, and had seen her rich dresses. But she declared to him, that she had never boarded in the same house, and had never seen either Mrs. Judson, or her apparel; but had heard the statement from another lady, who had received it from another lady in Bradford; a small town about 30 miles from this city.

The Committee now state, that the articles of dress, of which so much has been said, were not purchased, either with the private property of Mrs. Judson, or with

Missionary money; but were presented to her by different individuals as tokens of personal affection and respect. The shawl, "valued at \$600," was given to her in England by the sister of a distinguished friend of Missions; and we are assured from very respectable authority that it cost twenty-five dollars. "The Leghorn flat, valued at \$150," was purchased in Salem; and, from the certain knowledge of two ladies concerned in the purchase, did not exceed in cost, eight dollars and fifty cents. As to the lace trimming on the gown, stated at \$150, a *very intimate friend*, at whose house Mrs. Judson stayed, says, "she had not, to my knowledge, one gown that had a particle of lace upon it. If she had, I was ignorant of it, or it was so trifling, that it did not make an impression sufficient to be remembered." We feel authorized to state, from the testimony of other ladies of unquestionable veracity, who visited Mrs. Judson in different cities, and who saw the apparel in her possession, that this is a just representation.

Concerning what is said of her jewelry which in order to make up the aforesaid sum of \$1200, is estimated at \$300, we scarcely know how to express ourselves. With the exception of a chain, and a small locket in which was the likeness of one of the family, and these were given her, it is believed that all her jewelry was not worth five dollars.

For the information of those who did not see Mrs. Judson while she was in this country, the Committee would remark, that a majority of them had the pleasure of receiving her into their families as a guest: and the impression left on their minds that she had a soul too elevated to be occupied in ornamenting her person. She was in fact distinguished for the plainness and cheapness of her dress. The same individuals met with her frequently in the cities of New York and Washington; but in no instance did they see any thing in her deportment or apparel, which did not accord with that modesty, simplicity, and plainness which becometh women professing godliness.

Having stated these facts, the Committee deem it unnecessary to offer any comment upon them, but would leave each reader to make his own reflections.

It may be proper to state, that the Committee are in possession of the names of all the parties concerned; but as the mention of them did not seem necessary for the defence of our highly esteemed friend, Mrs. Judson, they are from motives of delicacy suppressed.

Signed on behalf and by order of the Boston Baptist Association.

THOMAS BALDWIN,
LUCIUS BOLLES,
DANIEL SHARP,
GEORGE KELLY,
ENSIGN LINCOLN.

COLONIZATION SOCIETY.

At an adjourned meeting, held according to public notice, in the Episcopal lecture room in the borough of Wilmington, October 9th, 1823, to receive the report of the committee appointed to draft a constitution for the society; the Rev. R. Williston was called to the Chair, and J. A. Sparks appointed Secretary.

The meeting being thus organized the following constitution was reported and unanimously adopted.

CONSTITUTION

Of the Wilmington Union Colonization Society.

Art. 1. This Society shall be called the Wilmington Union Colonization Society, and be auxiliary to the American Colonization Society.

Art. 2. The object to which its views shall be exclusively directed is the Colonization, on the coast of Africa, with their own consent, of the free people of colour of the United States; and this Society will contribute its funds and efforts to the attainment of that object in aid of the American Colonization Society.

Art. 3. The officers of this Society shall be a President, two vice Presidents and six Managers, a Secretary and Treasurer, who shall also be members of the board of Managers; all of whom shall be elected, by ballot, at the annual meeting of the Society, and shall have power to fill up all vacancies occurring during the year, and make such rules and regulations, not inconsistent with the spirit and meaning of this constitution, as shall appear to them necessary, for their own government, in the management of the affairs of this Society.

Art. 4. Every person who shall subscribe his name to this constitution, and pay annually one dollar or upwards to the Treasurer, shall be a member of the Society; and every person who shall, at any one time subscribe and pay ten dollars shall be a member for life.

Art. 5. This Society shall meet annually on the first Thursday of November, for the purpose of electing officers and receiving the report of the Managers, the Secretary to give, at least, ten days notice, in the manner he may think best, of the time and place of such meeting.

Art. 6. This constitution may be altered or amended, at any annual meeting of the Society, provided that two thirds of the members present concur therein.

Art. 7. A member may at any time discontinue his subscription, notifying the Treasurer thereof, and paying all arrearsages, if any, at the time of such notice.

The following officers were unanimously elected.

Rev. R. Williston, President.
Rev. John Potts, 1st Vice President.
Rev. S. R. Green, 2d ditto ditto.
James A. Sparks, Secretary.
Edward Worrell, Treasurer.
J. R. Brinckle, S. Sappington, R. Porter, Joseph Scott, J. Patterson and George Jones, Managers.

It was on Motion Resolved, that a committee of three be appointed to solicit subscribers to the constitution, whereupon the Rev. E. W. Gilbert, Rev. John Potts and the Rev. S. R. Green were chosen.

On Motion, Resolved, that the Rev. E. W. Gilbert be requested to prepare and deliver an address at the next meeting of the Society.

Resolved, that the proceedings of this meeting be published in the public prints and notice given of the annual meeting.

Resolved, that this meeting adjourn to meet at this place on the 1st Thursday in November next, Signed—R. WILLISTON, President.

JAMES A. SPARKS, Secretary.

CHRISTIAN REPOSITORY.

FRIDAY, OCTOBER 17.

"JAMES," came too late—it is laid off for next week.

The subject of our Poetical friend, "Edmund S." does not correspond with our design.

We republish the recommendation of the General Assembly for observing a day of Thanksgiving and Humiliation, and hope it will be generally observed by professors throughout the churches of New-Castle Presbytery.

We are gratified in being able to lay before our readers a full refutation of the base charges made against Mrs. Judson, in the anti-Missionary prints. A more barefaced deception, perhaps was never attempted to be played off on the public. If shame had not long ceased to crimson the cheeks of the authors of those vile prints, they would certainly now manifest a little—but the prospect is slender, in most cases; we however have a little hope of the *Reformer*. Don't disappoint us friend GATES.

The "Delaware Bible Society," held their Anniversary on Tuesday last, at Glasgow—the assembly was larger than usual, and manifested considerable feeling, under the excellent Address of the Rev. Mr. GILBERT. We expect the public will be gratified with a perusal of it, as a copy was requested for publication. Several new subscribers were obtained, and considerable monies collected; and means adopted to render this society more efficient hereafter.

Great praise is due to Levi Bolden, esq. for his hospitality on the occasion.

PENNA. ELECTION.—Paulson's paper states Gregg's Majority in Philadelphia City and County to be 1316.
In Delaware County say 600

DAY OF THANKSGIVING, HUMILIATION AND PRAYER.

Whereas the dispensations of Divine Providence toward our country, and especially toward the church under the care of the General Assembly, have been, during the past year, of a mixed character, calling at once, for lively gratitude and for deep humiliation; the assembly would respectfully call the churches of their communion to public and solemn exercises of a corresponding character.

They would, therefore, earnestly and affectionately recommend to all the churches under their care, to set apart the *first Thursday of November next, as a day of thanksgiving, humiliation and prayer*—to abstain from all worldly labours and recreations—to assemble in their respective places of worship—to offer their united and fervent thanksgiving to the God of all grace, for his many mercies to our country, and to our beloved Zion, in the course of the year; and to pray, that the Holy Spirit may be poured out upon our churches, and upon all the churches of Christ in our land and throughout the world; that religion may be every where revived; that the progress of error may be arrested; that every thing unfriendly to the reign of righteousness may be destroyed; that Christians of all denominations may be more and more united in affection and effort; *Missionary Cause* and the cause of *Bible Societies* may be extended and made to triumph in every part of the world; that wars may cease to the ends of the earth; and that the glory of the latter day may be hastened.

LIBERIA.

The intelligence from the Colony up to the 21st July, is as favorable as could have been expected. Only eight deaths by fever have occurred during the rains, and these through the unavoidable exposure of the patients, rather than through the violence of the disease. Dr. Ashmun inquires, "Why are not Missionaries sent?" and adds, "a better opening exists not in the world—and, where would they be more needed?"

Philadel. Rec.

American Colonization Society.

The Managers have determined, if possible, to despatch three ships to Africa with colonists this fall. The only difficulty will be in procuring the necessary funds; many free coloured people are anxiously waiting the opportunity to join their brethren who are already gone. *ibid.*

POLITICAL.

FRANCE AND SPAIN.

By recent accounts from France and Spain, it appears that the former had offered terms of peace, which were refused by the latter.

On the intelligence of this rejection reaching

Paris, a despatch is stated to have been immediately forwarded to the Duke d'Angoulême, directing him to attempt to take *cadix toute qui coul* (come what may)—In consequence of these temporary orders, it appears by the Paris papers of the 1st September, that the French government had received intelligence (which it refrained from publishing) of this attack having been made, and of its having terminated unfavourably; the besiegers being "repulsed with great loss." This event, which as already said, has been amply confirmed by late accounts from Gibraltar, is viewed in the London papers as a fatal blow to the designs of France. "The game (say they) with the royal Duke is completely up; he must retreat immediately."

A letter from Gibraltar of the 2d September, states, in addition to the defeat of the French before Cadiz, that the army was to a certain extent disaffected, that three French officers, who deserted, had arrived at Gibraltar, and that the invaders were less popular in Spain since their pockets were empty, and they had resorted to contributions.

While matters were thus going on in the south of Spain, we find that the gallant Mina and his brave associates in the north, were as active as ever in annoying the enemy. Marshal Moncey, had fruitlessly summoned Generals Llobera and Milans to induce them by his example to betray their country. To this insulting proposal, the patriot chief indignantly replied, that he would accept any proposition, he would set fire to every place in the province under his command.

All accounts concur in stating that the war in this quarter was raging on the part of the Spaniards with increasing fierceness and activity—Gen. Milans had carried the terror of his arms to the very frontier of France, and after, as is asserted, having totally routed the Baron d'Erotes in another sanguinary battle, had excited the greatest consternation even within the French territory. In some of the Paris papers these movements are all described as retreats; but as they were accompanied by large convoys of cattle, the pursuit could not be very active.

FROM DEMERARA.

The schooner Two Brothers, arrived at New-York, in 40 days from Demerara, brings further accounts of the late insurrection of the blacks at that place. The executions of the convicted were going on rapidly, and it appears they were scarcely allowed sufficient time to offer up a single prayer between the sentence and the execution. Captain Delano states, that when he sailed, (1st of September,) 250 negroes were in prison, and eight were to be executed that day.

MARRIED.—On Tuesday evening last by the Rev. A. K. Russell Mr. JOSEPH TITUS to Miss JANE RALSTON, both of New-Ark, Delaware.

OBITUARY.—Communicated.

"Tis finished! the conflict is past!
The heaven-born spirit is fled!"

At 4 o'clock on Friday morning last, MARY BEARD rested from her labours, and her works not only follow her, but leave a sweet savour that will long rest in the memory of those who knew and loved her. As a christian, she was fervent, humble, and well instructed in the holy doctrines she professed—She was not only a faithful, judicious attendant on the sick; but a kind comforter and instructive companion—Her heart ever overflowed with love to her fellow-creatures, the poor as well as the rich; and her desires for their spiritual welfare were strong and constant.

But what avails this panegyric of a friend! her virtues are recorded imperishably.—She has left a breach in her family, in the church, and in society at large, that will long be felt. Let us endeavour to feel that our loss is her great gain.—Though cut off suddenly in the midst of usefulness, death did not find her unprepared—her life evidenced constant preparation! A little while, and we shall all follow her! Death is making daily inroads—the young, the middle aged, and the old, fall before his resistless stroke! May the judgments of the Lord lead us to repentance.

The deceased was a native of Ireland, in the 49th year of her age, and in addition to her truly christian character, possessed a great share of that sincerity, tenderness and suavity of disposition peculiar to her nation.—Reader, may it be said of you and I, when we depart as it may of her:

"Now slain by death, her spirit fled,
She lays a prisoner with the dead;
But CHRIST shall break his massy chain,
And raise her up, with him to reign.
Where free from every anxious care,
She shall the heavenly banquet share;
And join with all the hosts above,
To bless and praise redeeming love."

DIED.—Oct. 3, ELIZABETH WALRAVEN, daughter of Jesse and Ann Walraven, in the 11th year of her age, after a severe illness of 3 weeks. She had been an attendant at Sunday-school for about five years.—Her amiable disposition gained her the affection of all who were acquainted with her;—other it may be said, beloved she lived, beloved she died; she is now in the presence of her God—she receives a rich reward. During her illness, her conversation was such as to evince the power of divine grace upon her heart, changing her nature, raising her affections from earth to heaven, calming the fears of death, and raising her desires "to be with Christ, which is far better;" so that we may confidently say, tho

Now cold in death her spirit fled,
She dwells with Christ her living head,
Where free from sorrow, toil and pain,
She shall with him forever reign. *Com.*

DIED in Philadelphia, the Rev. JOHN COE, son of the late Dr. Coe of Troy. He was recently settled over a congregation on Lake Champlain.

In the same place, Mr. EDWARD REYNOLDS, a promising young man preparing for the Ministry. This young man was soon called to follow his mother, the cessation of whose active and unremitted labour is so much felt and lamented in this city. Mrs. Reynolds was a woman of the most industrious piety we have ever known.